



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK NOTICES

China From Within. By Charles Ernest Scott.
New York: Revell, 1918. Pp. 327. \$1.75.

No better book on China from the missionary point of view has appeared in recent years. It is both fresh and interesting, although it deals with a subject that might seem a trifle stale from much repetition. It is at once scholarly and evangelical; scholarly in that its opening chapters give a really masterly summing up of China's potential greatness and of the problem of its present political condition, and evangelical in that its author's chief concern is the application of the Christian evangel to Chinese society. With a frankness not quite usual he allows it to be seen that his major interest is neither sociology, nor philanthropy, nor medicine, nor education, nor general inspirational and uplift work, but the introduction of Jesus Christ to the mind and heart of the people. He gives abundantly, what it is often so difficult to get from the modern missionary, detailed illustration of the actual working of the gospel in human life and of the reaction of it upon Chinese homes and village communities. It is all entertaining, much of it is dramatic or pathetic in its human interest, and some of it is heartening to the spirit. It will be especially acceptable to those who like to read of the modern Acts of the Apostles, and who, like Jonathan Edwards, find their hearts warmed and cheered even in hearing of the triumphs of the Kingdom.

The chapters of the book were first delivered as the Students' Lectures on Missions at Princeton Theological Seminary, 1914-15.

The New Orthodoxy. By Edward Scribner Ames. Chicago: University of Chicago Press, 1918. Pp. vii+127. \$1.00.

This is an admirable summing up of an attitude to religion so widely prevalent in our day as to be characteristic of it, perhaps enough so to lay claim to the somewhat dubious title of the new orthodoxy, if that be conformity to current standards. As the author says, "All who truly dwell in this new world of the natural and social sciences have certain attitudes and habits of thought in common. These constitute the new orthodoxy of method and spirit." Religion is conceived as "essentially the dramatic movement of the idealizing, outreaching life of man in the midst of his practical social tasks." Its interests are found in the drama of the present life, and its task and goal are the building of an ideal city out of human society.

The contrast between the new and old orthodoxy is drawn with discrimination and feeling, and the taste and temper of the whole argument are excellent. It is pervaded with a sane opti-

mism and a generous sympathy, and carries the consent of the reader even when, as repeatedly happens, he is not quite sure whither the argument is leading.

But the approving reader is left on reflection with an uneasy feeling that something is wanting, after all, for a faith that is to stand the test of time and to be as broad as the need of humanity. We have certainly outgrown the orthodoxy of yesterday, and yet there is something about the personal religion of the Psalmists and Isaiah and Jesus and Paul that appeals to us still, even though the modern attitude seems almost oblivious of its existence. The work of our hands in building the new city for humanity is very satisfying to those who are deeply engaged in it, and those who are so fortunate as to be wise and strong and busy and contented can almost find in it an adequate religion for their conscious wants. But the old world is for the most part very needy still, and persistently hungers for a religion that shall keep within sight of those realities that had so large a place in the timeless message of Jesus—the holiness of God, the wretchedness of sin, the assurance of a Father's pity and help, and the far outlook to life without an end. Of these things the new orthodoxy seems somehow to be unconscious—though at heart it surely cannot be—and so far seems likely to share the lot of all orthodoxies until now.

Christian Ethics in the World-War. By W. Douglas Mackenzie. New York: Association Press, 1918. Pp. xi+192. \$1.00.

This is a scholarly and vigorous discussion of the question whether there are any circumstances in which it is the moral and religious duty of a government to engage in war. It is addressed especially to pacifists and to those who look upon war and its horrors with real spiritual dismay, and is an earnest effort to show, not only that the above-mentioned question must be answered in the affirmative, but that, especially in the present war, Christian responsibility leaves no choice but to support in the fullest degree the allied governments.

As might be expected from such an author, the discussion is carried through on a high plane of dignity and of loyalty to the teaching of Jesus. Strong common sense characterizes it throughout. There is no suggestion of hysteria or abuse of the enemy, but his indictment of the wrongs that Germany has done to civilization lacks nothing of fervency or incisiveness. Thus, speaking of the collected utterances of German pastors regarding the war, he records the judgment that "seldom in the chequered